

Paingala Upanishat

Paingala Upanishat comes within the ambit of Shukla-Yajur-Veda. It is divided in four chapters. The discussion is in the form of question-answer between Paingala and Yajnavalkya. Paingala asked about the Kaivalya.

First Chapter

स होवाच याज्जन्वल्क्यः सदेव सोम्येदमग्र आसीत् । तन्नित्यमुक्तमविक्रियं सत्यज्ञानानन्दं परिपूर्णं सनातनमेकमेवाद्वितीयं ब्रह्म ।

In the beginning, this was initially existence (Sat) alone. That was eternal, liberated, immutable, satyam, jnAnam, Anandam, complete, sanAtan, singular, without-a-second Brahman.

तस्मिन्मरुशुक्तिकास्थाणुस्फटिकादौ जलरौप्यपुरुषरेखादिवल्लोहितशुक्लकृष्णगुणमयी गुणसाम्यानिर्वाच्या मूलप्रकृतिरासीत् । तत्प्रतिबिम्बितं यत्तत्साक्षिचैतन्यमासीत् ।

In that (Brahman) was MUla-prakriti which was of red-white-black-guNAs (rajas-sattva-tamas-guNAs), was having equilibrium of guNAs and was anirvAchyA. MUla-prakriti was (situated) in Brahman just as water, silver, man and line situate in desert, shell, post and crystal respectively. That which was reflected in that (MUla-prakriti) was **sAkshI-Chaitanya**.

सा पुनर्विकृतिं प्राप्य सत्त्वोद्विक्ताऽव्यक्ताख्यावरणशक्तिरासीत् । तत्प्रतिबिम्बितं यत्तदीश्वरचैतन्यमासीत् । स स्वाधीनमायः सर्वज्ञः सृष्टिस्थितिलयानामादिकर्ता जगदङ्कुररूपो भवति । स्वस्मिन्विलीनं सकलं जगदाविर्भावयति । प्राणिकर्मवशादेष पटो यद्वत्प्रसारितः प्राणिकर्मक्षयात्पुनस्तिरोभावयति । तस्मिन्नेवाखिलं विश्वं सङ्कोचितपटवद्वर्तते ।

That (MUla-prakriti) then got modified and was predominantly sattva. That was the **AvaraNa-shakti** called **avyakta**. That which was reflected in that (avyakta) was **Ishwara-Chaitanya**. He had MAyA under His control. He was omniscient and doer of creation, sustenance and dissolution. He becomes the seed of world. He manifests the entire world which was dissolved in Him. Just as He manifests this world like a cloth in accordance with the karmAs of beings, He also dissolves them when the karamAs dissipate, just like a cloth which is folded. In Him alone, the entire world situates as folded cloth.

ईशाधिष्ठितावरणशक्तितो रजोद्विक्ता महदाख्या विक्षेपशक्तिरासीत् । तत्प्रतिबिम्बितं यत्तद्विरण्यगर्भचैतन्यमासीत् । स महत्तत्त्वाभिमानो स्पष्टास्पष्टवपुर्भवति ।

From the AvaraNa-shakti-presided-by-Ishwara arose **vikshepa-shakti** names as **Mahat** which has predominance of Rajas. That which was reflected in that (Mahat) was **HiraNyagarbha-Chaitanya**. He identifies with Mahat-tattva and has a body which is partly manifest and partly unmanifest.

हिरण्यगर्भाधिष्ठितविक्षेपशक्तितस्तमोद्रिक्ताहङ्काराभिधा स्थूलशक्तिरासीत् । तत्प्रतिबिम्बितं यत्तद्विराट्चैतन्यमासीत् । स तदभिमानो स्पष्टवपुः सर्वस्थूलपालको विष्णुः प्रधानपुरुषो भवति । तस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्रेरापः । अद्भ्यः पृथिवी । तानि पञ्च तन्मात्राणि त्रिगुणानि भवन्ति ।

From the vikshepa-shakti-presided-by-HiraNyagarbha arose the **sthUla-shakti** named as AhamkaAra. That was predominantly tamas. That which was reflected in that (AhamkaAra) was VirAta-Chaitanya. Vishnu, who is the principal-purusha, identifies with that, has manifest body and is the protector of everything gross. From that Atman arose AkAsha. From AkAsha, vAyu. From vAyu, Agni. From agni, water. From water, prithivi. These five tanmAtrAs are composed of three guNAs.

सष्टुकामो जगद्योनिस्तमोगुणमधिष्ठाय सूक्ष्मतन्मात्राणि भूतानि स्थूलीकर्तुं सोऽकामयत् । सृष्टेः परिमितानि भूतान्येकमेकं द्विधा विधाय पुनश्चतुर्धा कृत्वा स्वस्वेतरद्वितीयांशैः पञ्चधा संयोज्य पञ्चीकृतभूतैरनन्तकोटिब्रह्माण्डानि तत्तदण्डोचितगोलकस्थूलशरीराण्यसृजत् ।

When the cause of world became desirous of creation, then He presided in tamo-guNa. He desired to convert subtle tanmAtrAs to gross bhUtAs. He bifurcated them and then again dissected them in four parts. He then added half of one with one eighth of remaining four. Thus, combining these five, he created panchIkrita-bhUtAs. Through these panchIkrita-bhUtAs, He created infinite types of universes. He also created fourteen worlds suitable to those infinite universes. And He also created gross bodies and seats (of indriyAs) congruous to those worlds.

स पञ्चभूतानां रजोऽंशश्चतुर्धा कृत्वा भागत्रयात्पञ्चवृत्त्यात्मकं प्राणमसृजत् । स तेषां तुर्यभागेन कर्मेन्द्रियाण्यसृजत् । स तेषां सत्त्वांशं चतुर्धा कृत्वा भागत्रयसमष्टितः पञ्चक्रियावृत्त्यात्मकमन्तःकरणमसृजत् । स तेषां सत्त्वतुरीयभागेन ज्ञानेन्द्रियाण्यसृजत् । सत्त्वसमष्टित इन्द्रियपालकानसृजत् । तानि सृष्टान्यण्डे प्राचिक्षिपत् । तदाज्ञया समष्ट्यण्डं व्याप्य तान्यतिष्ठन् । तदाज्ञयाहङ्कारसमन्वितो विराट् स्थूलान्यरक्षत् । हिरण्यगर्भस्तदाज्ञया सूक्ष्माण्यपालयत् ।

He then dissected the rajas-part of the five-bhUtAs in four parts. From three parts thereof, He created prANa which has five-vrittis. From their fourth part, He created karma-indriyAs.

He then dissected their sattva-part in four parts. From three parts thereof, He created Antah-karaNa which has five kriyA-vritti. He created jnAna-indriyAs from the fourth part.

He created the guardians of indriyAs from the combination of sattva. He then casted the created into the universe. They were situated pervading the collective (egg) universe due to His command. Through His (Ishwara's) order, VirAt combined with ahamkAra protects the gross. Due to His command, HiraNyagarbha protects the subtles.

अण्डस्थानि तानि तेन विना स्पन्दितुं चेष्टितुं वा न शक्नुः । तानि चेतनीकर्तुं सोऽकामयत ब्रह्माण्डब्रह्मरन्ध्राणि समस्तव्यष्टिमस्तकान्विदार्य तदेवानुप्राविशत् । तदा जडान्यपि तानि चेतनवत्स्वकर्माणि चक्रिरे । सर्वज्ञेशो मायालेशसमन्वितो व्यष्टिदेहं प्रविश्य तया मोहितो जीवत्वमगमत् । शरीरत्रयतादात्म्यात्कर्तृत्वभोक्तृत्वतामगमत् । जाग्रत्स्वप्नसुषुप्तिमूर्च्छामरणधर्मयुक्तो घटीयन्त्रवदुद्विग्नो जातो मृत इव कुलालचक्रन्यायेन परिभ्रमतीति ॥

Situated in the egg, they could not vibrate or act without through Him. He desired to make them conscious. He then entered, breaking the brahmAnDa, the brahma-randhra and the head of all individuals. Though they were inert, they then got engaged in their respective karmAs just like conscious entities.

The omniscient Ishwara, combined with the trace of MAya, entered the individual body. Deluded by that, He attained jIva-hood. Due to identification with three bodies, doership and enjoyership also came. He becomes combined with the attributes of waking, dream, sleep, swoon and death and becomes restless like a clock. Like a potter's wheel, He revolves as if getting born and dying.

Second Chapter

अथ पैङ्गलो याज्ञवल्क्यमुवाच सर्वलोकानां सृष्टिस्थित्यन्तकृद्विभूरीशः कथं जीवत्वमगमदिति । स होवाच याज्ञवल्क्यः स्थूलसूक्ष्मकारणदेहोद्भवपूर्वकं जीवेश्वरस्वरूपं विविच्य कथयामीति सावधानेनैकाग्रतया श्रूयताम् । ईशः पञ्चीकृतमहाभूतलेशानादाय व्यष्टिसमष्ट्यात्मकस्थूलशरीराणि यथाक्रममकरोत् । कपालचर्मान्त्रास्थिमांसनखानि पृथिव्यंशाः । रक्तमूत्रलालास्वेदादिकमवंशाः । क्षुत्तृष्णोष्णमोहमैथुनाद्या अग्न्यंशाः । प्रचारणोत्तारणश्वासादिका वाय्वंशाः । कामक्रोधादयो व्योमांशाः । एतत्सङ्घातं कर्मणि सञ्चितं त्वगादियुक्तं बाल्याद्यवस्थाभिमानास्पदं बहुदोषाश्रयं स्थूलशरीरं भवति ॥

Paingala asked Yajnavalkya as to how that Ishwara, who is all-pervading and the author of creation, sustenance and dissolution of all lokAs, attained jIva-hood?

Yajnavalkya said - I am elaborating by distinguishing the swarUpa of jIva and Ishwara preceded by the generation of gross, subtle and causal bodies. Listen carefully and with concentration. Ishwara created the individual and collective gross bodies, as per the sequence, by employing the parts of panchIkrita-mahA-bhUtAs (quintuplicated elements). Head, skin, intestine, bones, flesh and nails are prithivI-part. Blood, urine,

saliva, perspiration etc. are water-parts. Hunger, thirst, heat, delusion, sexual union etc. are part of agni. Walking, getting up, sitting, breathing etc. are part of vAyu. Desire, anger etc. are parts of space. Gross body - which is the seat of several defects, which has states such as childhood etc, which is combined with skin etc - comes about through the union of these (narrated earlier in this paragraph) and is rooted in karma.

अथापञ्चीकृतमहाभूतरजोशभागत्रयसमष्टितः प्राणमसृजत् । प्राणापानव्यानोदानसमानाः प्राणवृत्तयः ।
 नागकूर्मकृकरदेवदत्तधनञ्जया उपप्राणाः । हृदासननाभिकण्ठसर्वाङ्गानि स्थानानि ।
 आकाशादिरजोगुणतुरीयभागेन कर्मेन्द्रियमसृजत् । वाक्पाणिपादपायूपास्थास्तद्वृत्तयः ।
 वचनादानगमनविसर्गानन्दास्तद्विषयाः ॥
 एवं भूतसत्त्वांशभागत्रयसमष्टितोऽन्तःकरणमसृजत् । अन्तःकरणमनोबुद्धिचित्ताहङ्कारास्तद्वृत्तयः ।
 सङ्कल्पनिश्चयस्मरणाभिमानानुसन्धानास्तद्विषयाः । गलवदननाभिहृदयभ्रूमध्यं स्थानम् । भूतसत्त्वतुरीयभागेन
 ज्ञानेन्द्रियमसृजत् । श्रोत्रत्वक्क्षुर्जिह्वाघ्राणास्तद्वृत्तयः । शब्दस्पर्शरूपरसगन्धास्तद्विषयाः ।
 दिग्वातार्कप्रचेतोऽश्विवह्नीन्द्रोपेन्द्रमृत्युकाः । चन्द्रो विष्णुश्चतुर्वक्त्रः शम्भुश्च कारणाधिपाः ॥

Now, from the three out of four rajas-part of non-quintuplicated-mahA-bhUtAs is created prANa. The prANa-vrittis are prANa-apAna-vyAna-udAna-samAna. NAga-kURama-Krikar-Devadatta-Dhananjaya are five sub-prANAs. Heart, Asana (MULAdhAra), navel, throat and all limbs are their seats.

Karma-indriyAs were created from the fourth part of the rajas-part of (non-quintuplicated) AkAsha etc. Their vrittis are speech (tongue), hands, legs, anus and genitals. Their vishayAs are speech, grasping, movement, excretion and bliss.

Similarly, from the combination of three parts of the four parts of the sattva-part of non-quintuplicated-mahA-bhUtAs is created antah-karaNa. Its vrittis are antah-karaNa, manas, chitta, buddhi and ahamkAra. Its vishayAs are samkalpa, determination, memory, identification and investigation. Throat, mouth, navel, heart and junction of eyebrows are their seats. From the fourth part of the sattva-parts, the jnAna-indriyAs are created. Their vrittis are ears, skin, eyes, tongue and nose. Their vishayAs are shabda, sparsha, rUPa, rasa and gandha.

Directions, vAyu, Sun, VaruNa, AshvinikumArAs, Agni, Indra, Upendra, Yama, Moon, Vishnu, BrahmA and Shiva are the devatAs of the indriyAs.

अथान्नमयप्राणमयमनोमयविज्ञानमयानन्दमयाः पञ्च कोशाः । अन्नरसेनैव भूत्वान्नरसेनाभिवृद्धिं प्राप्यान्ररसमयपृथिव्यां
 यद्विलीयते सोऽन्नमयकोशः । तदेव स्थूलशरीरम् । कर्मेन्द्रियैः सह प्राणादिपञ्चकं प्राणमयकोशः । ज्ञानेन्द्रियैः सह
 बुद्धिर्विज्ञानमयकोशः । एतत्कोशत्रयं लिङ्गशरीरम् । स्वरूपाज्ञानमानन्दमयकोशः । तत्कारणशरीरम् ॥

The five sheaths are annamaya-prANamaya-manomaya-vijnAnamaya-Anandamaya. Annamanya-kosha is that which comes about from the essence-of-anna, which grows by the essence-of-anna and which dissolves into the prithivi which is predominantly the

essence-of-anna. That annamaya-kosha alone is gross body. The five prANas along with karma-indriyAs is prANamaya-kosha. Manas along with jnAna-indriyAs is manomaya-kosha. Buddhi along with jnAna-indriyAs is vijnAnamaya-kosha. These three sheaths are called linga-sharIra or subtle body. The ignorance of swarUpa is Anandamaya-kosha. That is causal body.

अथ ज्ञानेन्द्रियपञ्चकं कर्मेन्द्रियपञ्चकं प्राणादिपञ्चकं वियदादिपञ्चकमन्तःकरणचतुष्टयं कामकर्मतमांस्यष्टपुरम् ॥ ईशाज्ञया विराजो व्यष्टिदेहं प्रविश्य बुद्धिमधिष्ठाय विश्वत्वमगमत् । विज्ञानात्मा चिदाभासो विश्वो व्यावहारिको जाग्रत्स्थूलदेहाभिमानी कर्मभूरिति च विश्वस्य नाम भवति । ईशाज्ञया सूत्रात्मा व्यष्टिसूक्ष्मशरीरं प्रविश्य मन अधिष्ठाय तैजसत्वमगमत् । तैजसः प्रातिभासिकः स्वप्नकल्पित इति तैजसस्य नाम भवति । ईशाज्ञया मायोपाधिरव्यक्तसमन्वितो व्यष्टिकारणशरीरं प्रविश्य प्राज्ञत्वमगमत् । प्राज्ञोविच्छिन्नः पारमार्थिकः सुषुप्त्यभिमानीति प्राज्ञस्य नाम भवति ।

Now five jnAna-indriyAs, five karma-indriyAs, five prANas, five elements AkAsha etc, four antah-karaNa, kAma, karma and tamas (avidyA) - these eight are called ashta-pura (eight-fold city).

By the command of Ishwara, VirAta attains vishwa-hood by entering the individual body and presiding over the buddhi. The names of Vishwa are - vijnAnAtmA, chidAbhAsa, vishwa, vyAvahArika, jAgrat-sthUla-deha-abhimAnI and karma-bhU.

By the command of Ishwara, SutrAtma enters individual subtle body and presides the manas. Thus, it attains Taijasa-hood. Its names are Taijasa, prAtibhAsika and swapna-kalpita.

With the command of Ishwara, the one with the adjunct of Maya and combined with avyakta, enters individual causal body and attains prAjna-hood. The names of prAjna are prAjna, avichchinna, pAramArthika and sushupti-abhimAnI.

अव्यक्तलेशाज्ञानाच्छादितपारमार्थिकजीवस्य तत्त्वमस्यादिवाक्यानि ब्रह्मणैकतां जगुः
नेतरयोर्व्यावहारिकप्रातिभासिकयोः । अन्तःकरणप्रतिबिम्बितचैतन्यं यत्तदेवावस्थात्रयभागभवति । स
जाग्रत्स्वप्नसुषुप्त्यवस्थाः प्राप्य घटीयन्त्रवदुद्विग्नो जातो मृत इव स्थितो भवति ।

The vAkyAs such as “Tat Tvam Asi” etc propound the unity of Brahman with pAramArthika (i.e. prAjna) jIva alone which is covered with ajnAna that is part of avyakta. The unity of Brahman is not with others i.e. vyAvahArika and prAtibhAsika (i.e. vishva and taijasa). The Chaitanya reflected in antah-karaNa takes part in the three states. He obtains waking, dream and sleep states and becomes restless like a clock and situates as if being born and dying.

अथ जाग्रत्स्वप्नसुषुप्तिमूर्च्छामरणाद्यवस्थाः पञ्च भवन्ति ॥ तत्तद्देवताग्रहान्वितैः श्रोत्रादिज्ञानेन्द्रियैः
शब्दाद्यर्थविषयग्रहणज्ञानं जाग्रदवस्था भवति । तत्र भ्रूमध्यं गतो जीव आपादमस्तकं व्याप्य

कृषिश्रवणाद्यखिलक्रियाकर्ता भवति । तत्तत्फलभुक् च भवति । लोकान्तरगतः कर्मार्जितफलं स एव भुङ्क्ते । स सार्वभौमवद्व्यवहाराच्छरान्त अन्तर्भवनं प्रवेष्टुं मार्गमाश्रित्य तिष्ठति ।

Now there are five states namely waking, dream, sleep, swoon and death. Waking state is that wherein there is jnAna of vishayAs such as shabda etc through the jnAna-indriyAs like ears etc due to the grace of respective devatAs. The jIva situated at the junction of eyebrows pervades throughout the body from feet to head and becomes the doer of all activities such as agriculture, hearing etc. He also becomes the enjoyer of their fruit also. He alone enjoys the fruits earned from karmAs by going to different lokAs. Like a sovereign, tired due to the activities, he takes the path desiring to enter the inner house and stays there.

करणोपरमे जाग्रत्संस्कारोत्थप्रबोधवद्वाह्यग्राहकरूपस्फुरणं स्वप्नावस्था भवति । तत्र विश्व एव जाग्रद्व्यवहारलोपान्नाडीमध्यं चरंस्तैजसत्वमवाप्य वासनारूपकं जगद्वैचित्र्यं स्वभासा भासयन्त्यथेप्सितं स्वयं भुङ्क्ते ॥

After the indriyAs cease their activities, there is pulsation in the form of object-subject called dream. This arises from the samskArAs of waking and it appears same as usual cognition. There, Vishwa alone attains Taijasa-hood while moving in the nerves due to the cessation of transactions of waking. He illuminates the wonders of the world having the form of vAsanA through his own illumination. He himself enjoys whatever is desired.

चित्तैककरणा सुषुप्त्यवस्था भवति । भ्रमविश्रान्तशकुनिः पक्षौ संहृत्य नीडाभिमुखं यथा गच्छति तथा जीवोऽपि जाग्रत्स्वप्नप्रपञ्चे व्यवहृत्य श्रान्तोऽज्ञानं प्रविश्य स्वानन्दं भुङ्क्ते ॥

The turning of chitta in singularity is the state of sleep. Just as a bird, tired by wandering, folds his wings and goes towards its nest - similarly, the jIva also gets tired by the transactions in the world of waking and dream. Getting tired, he enters ajnAna and enjoys his own bliss.

अकस्मान्मुद्गरदण्डाद्यैस्ताडितवद्भयाज्ञानाभ्यामिन्द्रियसङ्घातैः कम्पन्निव मृततुल्या मूर्च्छा भवति ।

Swoon is like death. All indriyAs, as if, vibrate due to fear and ajnAna. This is like when a person is suddenly struck with a club or a stick.

जाग्रत्स्वप्नसुषुप्तिमूर्च्छावस्थानामन्या ब्रह्मादिस्तम्बपर्यन्तं सर्वजीवभयप्रदा स्थूलदेहविसर्जनी मरणावस्था भवति ।

There is the state of death, which is different from waking, dream, sleep and swoon. It creates fear in all jIvAs, right from Brahma to a blade of grass. It results into dissolution of gross body.

कर्मेन्द्रियाणि ज्ञानेन्द्रियाणि तत्तद्विषयान्प्राणान्संहृत्य कामकर्मान्वित अविद्याभूतवेष्टितो जीवो देहान्तरं प्राप्य लोकान्तरं गच्छति । प्राक्कर्मफलपाकेनावर्तान्तरकीटवद्विश्रान्तिं नैव गच्छति ।

(After death) The jIva - withdrawing all karma-indriyAs, jnAna-indriyAs, their resepective objects, prANAs, getting related to kAma and karma and getting covered with avidyA - attains another body and going to another loka. Just as an insect caught in whirlpool never attains peace - similarly - due to the ripening of karmAs performed earlier, the jIva never attains peace.

सत्कर्मपरिपाकतो बहूनां जन्मनामन्ते नृणां मोक्षेच्छा जायते । तदा सद्गुरुमाश्रित्य चिरकालसेवया बन्धं मोक्षं कश्चित्प्राप्ति ।

Due to the fruition of good karmAs, after many births is born the desire for Moksha in human beings. Then, relying on sadguru and through serving for a long time, someone goes to Moksha from bondage.

अविचारकृतो बन्धो विचारान्मोक्षो भवति । तस्मात्सदा विचारयेत् । अध्यारोपापवादतः स्वरूपं निश्चयीकर्तुं शक्यते । तस्मात्सदा विचारयेज्जगज्जीवपरमात्मनो जीवभावजगद्भावबाधे प्रत्यगभिन्नं ब्रह्मैवावशिष्यत इति ॥

Bondage is due to lack of inquiry. Moksha is from inquiry. Therefore, one should always engage in inquiry. One can determine the swarUpa through adhyAropa-avapAda. Therefore, one should always engage in inquiry of the world, jIva and paramAtmA. After the sublation of world-hood and jIva-hood - there remains only Brahman which is non-different from inner Self.

Third Chapter

अथ हैनं पैङ्गलः प्रपच्छ याज्ञवल्क्यं महावाक्यविवरणमनुब्रूहीति । स होवाच याज्ञवल्क्यस्तत्त्वमसि त्वं तदसि त्वं ब्रह्मास्यहं ब्रह्मास्मीत्यनुसन्धानं कुर्यात् । तत्र पारोक्ष्यशबलः सर्वज्ञत्वादिलक्षणो मायोपाधिः सच्चिदानन्दलक्षणो जगद्योनिस्तत्पदवाच्यो भवति । स एवान्तःकरणसम्भिन्नबोधोऽस्मत्प्रत्ययावलम्बनस्त्वम्पदवाच्यो भवति ।

Now Paingala asked Yajnavalkya to begin the explanation of the MahAvAkyAs. Yajnavalkya said - One should investigate (the mahAvAkyAs which are thus) - “That is You”, “You are That”, “You are Brahman” and “I am Brahman”. Here the literal meaning of the word “That” is - cause of the world, having the lakshaNa of sat-chit-Ananda with the upAdhi of MMaya and attributes of omniscience and which is not pratyaksha. He alone becomes the literal meaning of the word “You” owing to mixing up with antah-karaNa (i.e. as upAdhi) and getting the support of I-notion.

परजीवोपाधिमायाविद्ये विहाय तत्त्वम्पदलक्ष्यं प्रत्यगभिन्नं ब्रह्म ।

The intended meaning of both the words “That” and “You” is Brahman which is non-different from inner Self. That is obtained by removing the respective upAdhis namely MAya and avidyA of supreme and jIva.

तत्त्वमसीत्यहं ब्रह्मास्मीति वाक्यार्थविचारः श्रवणं भवति । एकान्तेन श्रवणार्थानुसन्धानं मननं भवति । श्रवणमनननिर्विचिकित्सेऽर्थे वस्तुन्येकतानवत्तया चेतःस्थापनं निदिध्यासनं भवति । ध्यातृध्याने विहाय निवातस्थितदीपवद्ध्येयैकगोचरं चित्तं समाधिर्भवति ।

ShravaNa means the inquiry of the meaning of the sentences - “You are That” and “I am Brahman”. Manana means exclusive investigation into the object of shravaNa. NididhyAsana is single-point-fixation of chitta on the vastu determined as the meaning through shravaNa and manana. When dhyAtA (doer of dhyAna) and dhyAna are left away and only dhyeya (object of dhyAna) is object of chitta, then like a lamp kept in a place with no wind - comes about samAdhi.

तदानीमात्मगोचरा वृत्तयः समुत्थिता अज्ञाता भवन्ति । ताः स्मरणादनुमीयन्ते । इहानादिसंसारे सञ्चिताः कर्मकोटयोऽनेनैव विलयं यान्ति । ततोभ्यासपाटवात्सहस्रशः सदामृतधारा वर्षति । ततो योगवित्तमाः समाधिं धर्ममेघं प्राहुः । वासनाजाले निःशेषममुना प्रविलापिते कर्मसञ्चये पुण्यपापे समूलोन्मूलिते प्राक्परोक्षमपि करतलामलकवद्वाक्यमप्रतिबद्धापरोक्षसाक्षात्कारं प्रसूयते । तदा जीवन्मुक्तो भवति ॥

At that time (of samAdhi), the vrittis which are Atma-gochara (sAkshi-bhAsya) rise up and become unknown. Later they are inferred (to exist) through memory. Here, through this (samAdhi), are dissolved the innumerable karmAs collected in beginningless samsAra. Thereafter, with perfection in practise, there is always rain of thousands of streams of amrita. Therefore, the knowers of yoga term samAdhi as dharma-megha (cloud of dharma). With complete dissolution of the mesh of vAsanAs through this (samAdhi), complete uprooting of collected puNyAs and pApAs along with roots thereof germinates - the vision of vAkya (mahAvAkya) which was earlier mediate but is now like a gooseberry kept in palm, which is immediate and which is unimpeded. Then, one becomes jIvanmukta.

ईशः पञ्चीकृतभूतानामपञ्चीकरणं कर्तुं सोऽकामयत । ब्रह्माण्डतद्रतलोकान्कार्यरूपांश्च कारणत्वं प्रापयित्वा ततः सूक्ष्माङ्गं कर्मेन्द्रियाणि प्राणांश्च ज्ञानेन्द्रियाण्यन्तःकरणचतुष्टयं चैकीकृत्य सर्वाणि भौतिकानि कारणे भूतपञ्चके संयोज्य भूमिं जले जलं वह्नौ वह्निं वायौ वायुमाकाशे चाकाशमहङ्गरे चाहङ्कारं महति महदव्यक्तेऽव्यक्तं पुरुषे क्रमेण विलीयते । विराड्द्भुरण्यगर्भेश्वरा उपाधिविलयात्परमात्मनि लीयन्ते ।

Ishwara desired to do the non-panchIkaraNa of panchIkrita-bhUtAs. He leads the effects - of the forms of brahmANDa and the lokAs within them - to the cause. He then unifies the subtle organs, karma-indriyAs, prANAs, jnAna-indriyAs and four-fold antah-karaNa. He combines all physical (effects) into their causal five bhUtAs. Thereafter, He dissolves earth in water, water in fire, fire in air, air in space, space in ahamkAra, ahamkAra in mahat, mahat in avyakta and avyakta in purusha - in this sequence. Due to dissolution of upAdhIs, VirAt, Hiranyagarbha and Ishwara merge into paramAtmA.

पञ्चीकृतमहाभूतसम्भवकर्मसञ्चितस्थूलदेहः कर्मक्षयात्सत्कर्मपरिपाकतोऽपञ्चीकरणं प्राप्य सूक्ष्मेणैकीभूत्वा कारणरूपत्वमासाद्य तत्कारणं कूटस्थे प्रत्यगात्मनि विलीयते । विश्वतैजसप्राज्ञाः स्वस्वोपाधिलयात्प्रत्यगात्मनि लीयन्ते ।

Emanated from quintuplicated mahAbhUtAs and generated from karmAs, the gross body non-quintuplicates owing to dissipation of karma and ripening of noble karmAs. After that, they unify with subtle body and obtain the form of their cause. Subsequently, they merge into the cause of that namely kUtastha pratyagAtmA i.e. immutable inner Self. Due to the merger of their respective upAdhIs, vishva, taijasa and prAjna merge into inner Self.

अण्डं ज्ञानाग्निना दग्धं कारणैः सह परमात्मनि लीनं भवति । ततो ब्राह्मणः समाहितो भूत्वा तत्त्वम्पदैक्यमेव सदा कुर्यात् । ततो मेघापायेंऽशुमानिवात्माविर्भवति ।

The (cosmic) egg, burnt with the fire of jnAna, merges into paramAtmA along with its cause. Therefore, a BrAhmaNa should always unify the words “That” and “You” with concentration. Then, just as sun shines when clouds are dispelled, the Atman manifests.

ध्यात्वा मध्यस्थमात्मानं कलशान्तरदीपवत् । अङ्गुष्ठमात्रमात्मानमधूमज्योतिरूपकम् ॥

प्रकाशयन्तमन्तःस्थं ध्यायेत्कूटस्थमव्ययम् । ध्यायन्नास्ते मुनिश्चैव चासुप्तेरामृतेस्तु यः ॥

जीवन्मुक्तः स विज्ञेयः स धन्यः कृतकृत्यवान् । जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते । विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥

After meditating the Atman - which is situated in the middle like a lamp within the pot, which is of the size of thumb and which is of the form of smokeless light - one should meditate the Atman which is immutable, imperishable, situated inside and which is illumining. The sage who keeps meditating till sleep or death is to be recognized as jIvanmukta. He is blessed and he has done all that needs to be done.

After renouncing the status of jIvanmukta, when his body is consumed by time, he enters disembodied-liberation (videha-mukta) just as wind turns silent.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं तदेव शिष्यत्यमलं निरामयम् ॥

Then remains that alone - which is devoid of shabda, sparsha, rUpa, rasa, gandha, which is imperishable, which is eternal, which is beginningless, which is certain, which is beyond mahat, which is free from impurity and suffering.

Fourth Chapter

अथ हैनं पैङ्गलः प्रपच्छ याज्ञवल्क्यं ज्ञानिनः किं कर्म का च स्थितिरिति । स होवाच याज्ञवल्क्यः । अमानित्वादिसम्पन्नो मुमुक्षुरेकविंशतिकुलं तारयति । ब्रह्मविन्मात्रेण कुलमेकोत्तरशतं तारयति ।

Now Paingala asked Yajnavalkya - What is the karma of jnAni and what is his state. Yajnavalkya said in response - a mumukshu (one who strives for Moksha) having qualities such as amAnitvam (non-egotism) takes twenty-one generations across the sea of samsAra. A knower of Brahman does so for one hundred and one generations.

आत्मानं रथिनं विद्धि शरीरं रथमेव च । बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् । जङ्गमानि विमानानि हृदयानि मनीषिणः ॥
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्महर्षयः । ततो नारायणः साक्षाद्भूदये सुप्रतिष्ठितः ॥

Know the Atman to be the passenger, body to be the chariot. Buddhi as the charioteer and manas as the reins. IndriyAs are like horses and vishayAs are the road (on which the horses run). However, the hearts of sages are moving planes (buildings). The sages say that Atman coupled with indriya and manas is bhoktA (enjoyer). Therefore, NArAyaNa is directly well-established in the heart.

प्रारब्धकर्मपर्यन्तमहिनिर्मोकवद्व्यवहरति । चन्द्रवच्चरते देही स मुक्तश्चानिकेतनः ॥
तीर्थे श्वपचगृहे वा तनुं विहाय याति कैवल्यम् । प्राणानवकीर्य याति कैवल्यम् ॥
तं पश्चाद्दिग्बलिं कुर्यादथवा खननं चरेत् । पुंसः प्रव्रजनं प्रोक्तं नेतराय कदाचन ॥

Till the exhaustion of prArabdha, the sage - without an abode - moves like the moon (in the sky) and transacts just as the slough of the snake. He attains kaivalyam irrespective of whether he dies in a place of pilgrimage or in the house of a chAnDAla. Thereafter, it should be either offering to the directions or he should be buried. These methods are for those males for whom mendicancy is there and not for the others.

नाशौचं नाग्निकार्यं च न पिण्डं नोदकक्रिया । न कुर्यात्पार्वणादीनि ब्रह्मभूताय भिक्षवे ॥
दग्धस्य दहनं नास्ति पक्वस्य पचनं यथा । ज्ञानाग्निदग्धदेहस्य न च श्राद्धं न च क्रिया ॥
यावच्चोपाधिपर्यन्तं तावच्छुश्रूषयेद्गुरुम् । गुरुवद्गुरुभार्यायां तत्पुत्रेषु च वर्तनम् ॥

For the sanyAsI who has become Brahman, there are no rituals such as those of fire, pinDa, period of shaucha or fortnightly rites etc. Just as there is no burning of burnt and no cooking of cooked, similarly there is neither shrAddha nor rituals for one whose body is burnt by the fire of jnAna. As long as the adjuncts sustain, one should serve the guru. And behave in the same manner with the wife and children of the guru.

शुद्धमानसः शुद्धचिद्रूपः सहिष्णुः सोऽहमस्मि सहिष्णुः सोऽहमस्मीति प्राप्ते ज्ञानेन विज्ञाने ज्ञेये परमात्मनि हृदि संस्थिते देहे लब्धशान्तिपदं गते तदा प्रभामनोबुद्धिशून्यं भवति।

(One who is thus engaged in serving guru should always practise) He is of pure mind, He is of pure consciousness form, He is tolerant. I am that tolerant. Through the attainment of jnAna “I am that” and experiencing the knowable and thus ParamAtmA seating in one’s heart - one attains peace. And then becomes devoid of light, manas and buddhi (essentially from avidyA and all kArya thereof).

अमृतेन तृप्तस्य पयसा किं प्रयोजनम् । एवं स्वात्मानं ज्ञात्वा वेदैः प्रयोजनं किं भवति । ज्ञानामृततृप्तयोगिनो न किञ्चित्कर्तव्यमस्ति तदस्ति चेन्न स तत्त्वविद्भवति । दूरस्थोऽपि न दूरस्थः पिण्डवर्जितः पिण्डस्थोऽपि प्रत्यगात्मा सर्वव्यापी भवति ।

What is the use of milk for one who is satisfied by amrita. Similarly, what purpose is served by VedAs after knowing one’s Self. For a YogI who is satisfied by the amrita of jnAna, there is no kartavya left. If some kartavya is there, then he is not a knower of truth. Though situating at a distance, he is not distant. Though being embodied, he is disembodied. He is the all-pervading pratyagAtmA (inner Self).

हृदयं निर्मलं कृत्वा चिन्तयित्वाप्यनामयम् । अहमेव परं सर्वमिति पश्येत्परं सुखम् ॥
यथा जले जलं क्षिप्तं क्षीरे क्षीरं घृते घृतम् । अविशेषो भवेत्तद्वज्जिवात्मपरमात्मनोः ॥

After making the heart pure and contemplating upon the one who is free of sorrow, he who sees as - I am supreme, I am all - he gets supreme happiness. Just as water mixed in water, milk mixed in milk and ghee mixed in ghee becomes non-distinguishable, similarly for jIva and ParamAtmA.

देहे ज्ञानेन दीपिते बुद्धिरखण्डाकाररूपा यदा भवति तदा विद्वान्ब्रह्मज्ञानाग्निना कर्मबन्धं निर्दहेत् ।

After the body is illuminated with jnAna, when the buddhi becomes akhandAkAra-rUpA, then the jnAni burns the bondage of karma through the fire of Brahma-jnAna.

ततः पवित्रं परमेश्वराख्यमद्वैतरूपं विमलाम्बराभम् । यथोदके तोयमनुप्रविष्टं तथात्मरूपो निरुपाधिसंस्थितः ॥
आकाशवत्सूक्ष्मशरीर आत्मा न दृश्यते वायुवदन्तरात्मा॥ स बाह्यमभ्यन्तरनिश्चलात्मा ज्ञानोल्लयापश्यति चान्तरात्मा
॥

Thereafter, attaining the sacred non-dual form of Parameshwara, which is stainless like sky, he situates as Self devoid of adjuncts like water mixing in water. Inner Self is not seen like air. It is subtle like AkAsha. It is unmoved both inside and outside. The inner Self sees through the torch of jnAna.

यत्रयत्र मृतो ज्ञानी येन वा केन मृत्युना । यथा सर्वगतं व्योम तत्रतत्र लयं गतः ॥
घटाकाशमिवात्मानं विलयं वेत्ति तत्त्वतः । स गच्छति निरालम्बं ज्ञानालोकं समन्ततः ॥

A jnAni dying wherever and in whichever manner attains Brahman there like all-pervasive sky. He knows of this dissolution of Atman in truth as like that of pot-space. He attains the self-sustained light of all-pervasive jnAna.

तपेद्वर्षसहस्राणि एकपादस्थितो नरः । एतस्य ध्यानयोगस्य कलां नार्हति षोडशीम् ॥
इदं ज्ञानमिदं ज्ञेयं तत्सर्वं ज्ञातुमिच्छति । । अपि वर्षसहस्रायुः शास्त्रान्तं नाधिगच्छति ॥
विज्ञेयोऽक्षरतन्मात्रो जीवितं वापि चञ्चलम् । विहाय शास्त्रजालानि यत्सत्यं तदुपासताम् ॥
अनन्तकर्मशौचं च जपो यज्ञस्तथैव च । तीर्थयात्राभिगमनं यावत्तत्त्वं न विन्दति ॥

Let one do the tapas for a thousand years standing on one foot. Yet it cannot be equated to even a sixteenth part of this dhyAna-yoga. “This is jnAna”, “This is knowable” - one wishes to know that all. One will not attain the end of shAstrAs even if one were to live for a thousand years. What is to be known is just the Akshara while life is fleeting. Leave aside the mesh of shAstra and do the upAsanA of that which is satya. As long as the truth is not known - so long is the validity of the infinite karma, shaucha, japa, yajna, pilgrimage etc.

अहं ब्रह्मेति नियतं मोक्षहेतुर्मात्मनाम् । द्वे पदे बन्धमोक्षाय न ममेति ममेति च ॥
ममेति बध्यते जन्तुर्निर्ममेति विमुच्यते । मनसो ह्युन्मनी भावे द्वैतं नैवोपलभ्यते ॥
यदा यात्युन्मनीभावस्तदा तत्परमं पदम् । यत्रयत्र मनो याति तत्रतत्र परं पदम् ॥
तत्रतत्र परं ब्रह्म सर्वत्र समवस्थितम् । हन्यान्मुष्टिभिराकाशं क्षुधार्तः खण्डयेत्तुषम् ॥
नाहं ब्रह्मेति जानाति तस्य मुक्तिर्न जायते ।

The sure cause of Moksha of mahAtmAs is the knowledge - I am Brahman. The two words for bondage and Moksha are “mine” and “not mine” respectively. Living beings are bound by “mine” while liberated by “not mine”. When the mind is made mind-less (by thinking mind is non-existent without me), then duality is not cognised. When one

achives the mind-less-state then that is the supreme state. Wherever then the mind goes, there is the supreme state there. Everywhere, there is Brahman evenly established. He who holds - I am not Brahman - for him, there is no liberation. It is like striking the sky with clenched fists and like eating chaff but a hungry man.

य एतदुपनिषदं नित्यमधीते सोऽग्निपूतो भवति । स वायुपूतो भवति । स आदित्यपूतो भवति । स ब्रह्मपूतो भवति । स विष्णुपूतो भवति । स रुद्रपूतो भवति । स सर्वेषु तीर्थेषु स्नातो भवति । स सर्वेषु वेदेष्वधीतो भवति । स सर्ववेदव्रतचर्यासु चरितो भवति । तेनेतिहासपुराणानां रुद्राणां शतसहस्राणि जप्तानि फलानि भवन्ति । प्रणवानामयुतं जप्तं भवति । दश पूर्वान्दशोत्तरान्पुनाति । स पङ्क्तिपावनो भवति । स महान्भवति । ब्रह्महत्यासुरापानस्वर्णस्तेयगुरुतल्पगमनतत्संयोगिपातकेभ्यः पूतो भवति ।

He who always studies this Upanishad becomes pure as (by) fire, air, sun, Brahma, Vishnu, Rudra. He is deemed as one who has bathed in all tIrthAs. He masters all the VedAs. He has performed all rites taught in VedAs. He gets the fruit of chanting ItihAsa, purANa, Rudra a lakh times. Ten lakh times he has chanted the PraNava. He crosses ten previous and ten subsequent generations through this sea of samsAra. He purifies those who sit with him. He becomes great. He becomes pure from the sins of Brahmana-killing, wine-drinking, gold-theft, adultery with guru's wife, association with sinners.

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥ तद्विप्रासो विपन्यवो जागृवांसः समिन्धते । विष्णोर्यत्परमं पदम् ॥ ॐ सत्यमित्युपनिषत्॥

The learned (Ritvik etc) always behold (through shAstra-drishti) the supreme status of Vishnu (known as swarga). Just as the eye - pervading everywhere in sky - sees completely and elaborately in sky, if there is no hindrance. That supreme state of Vishnu, known as swarga, is completely illuminated by those intelligent BrAhmaNAs who worship swarga specially and who are scrupulous and careful towards the words and meaning (of the VedAs). Om- this is satya.